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AUTHOR:

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TITLE:

SOME THOUGHTS ON
PERSONALITY

PLACE:

[WOODSTOCK, (ORE.)]

DATE:

[1906]

Master Negative #

93-81607-15

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[Woodstock (Ore) 1906] 0 [3] p

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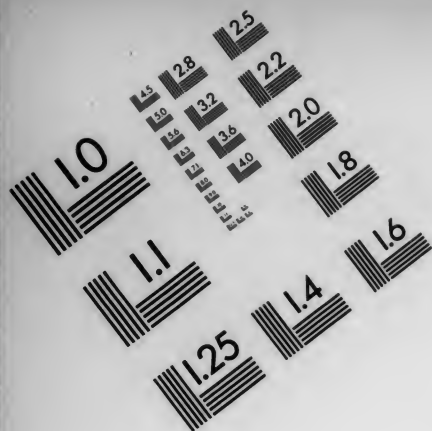
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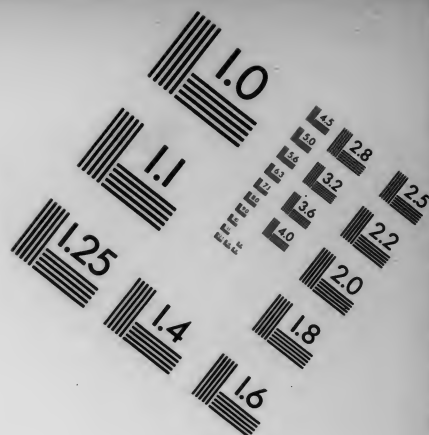


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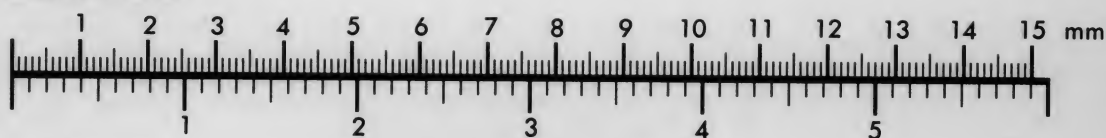
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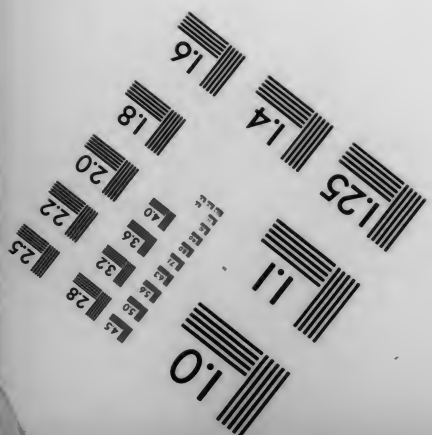
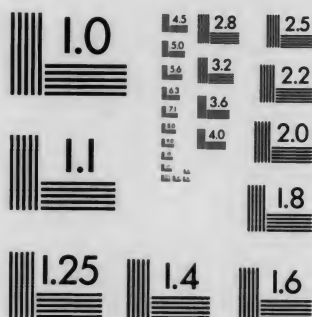
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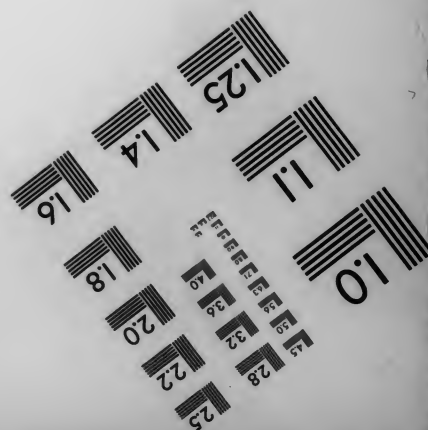
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Individualism in Life on Earth

BY

ROBERT MAITLAND BRERETON. *M. J. C. E.*

Woodstock, Oregon, 1906.

Some Thoughts on Personality

By R. M. BRERETON.

Human individualism is observable in two forms in material life—the psychic individual mentality and the physical or objective personality. Through this duality or composite feature of the materialized human being we are apt to form very erroneous judgment from following the line of physical evidence only.

Physically we see and recognize the personality of an indivisible unity. Psychologically we may—and often can—observe two and more individualized minds with will-force, and consequent actions, in the indivisible materialized unity.

This indicates the periodical indwelling of two or more human souls, who operate the same brain-machine and the nervous system, as their control thereof is obtained.

The primary individualized soul, through its habitual and well-known mentality, may, in most cases, be able to control its own brain and nervous system, barring accidental injury, throughout material life, and so establish its uniform personality. If a soul, stronger in mind and will-force than the primary soul, should enter the material body and gain control of the brain and nervous system, a dual mentality, in periodic form, may be apparent.

Formerly mesmerism, today hypnotism, represents the animal magnetism and will-force of one living person upon the mentality of others. Why should not the same be exercised by spirits possessed of the same controlling power?

Alexandre Dumas had this in mind in writing his "Memoirs of a Physician"; in which his Lorenza Feliciani presents a primary and a secondary individuality during the hypnotic trance-periods.

The Christian Church has mainly nurtured the belief in, so-called, "demoniacal possession"; as described in the New Testament.

The Old Testament is remarkably free from incidents of such possession. The case of Saul, in which David's hypnotistic power was exercised, is a singular instance. (1 Sam. xvi-16, 23.)

In Greek mythology the term *demon* was applied to both good and evil spirits; good and evil genius and guardian. In Plato's philosophy a *demon* was not an evil spirit. The Greek poet, Hesiod, who lived about 735 years B. C., wrote as follows:

"Soon was a world of *holy demons* made
Aerial spirits, by great Jove designed
To be on earth the guardians of mankind."

The Eumenides of the Greeks and the Furies (Furies) of the Romans were the avenging spirits for human breaches of piety, hospitality and other humane virtues. The idea of the ancients seems to have been that the occult controlling power and assault of the spirits was from without the human body, that is, in the form of *obsession*, and not from within as in that of *possession*.

Belief in secondary and multiple personality was, for the first time in human history, forcibly displayed in the time of Christ.

Through His hypnotic influence seven, so-called, evil spirits quitted the body of the Magdalene.

The late F. W. H. Myers, who had gone very deeply into occult and psychological investigations, thought that human personality is not an indivisible unity, but was capable of being split into segments of unity—the same idea as that of trinity in unity—each of which forms a distinct personality.

This view seems based more upon the physical conception of the human unity than upon the truer spiritual one.

If we view the corporeal body as simply a material dwelling place or tabernacle for the human soul in earth life, and consider

the soul as a *quasi* aerial form, there is less difficulty in conceiving the idea of the indwelling of multiple spirits therein, which could operate, from time to time, the same brain-machine and nervous system to suit their respective mentality, and to display their personality. Bacteriology teaches the multifariousness of life in animal and vegetable nature; not one is free from some form of parasitic possession, which exhibits its physical influence and action in regard to health and disease. In like manner may the mental and nervous systems be affected by spirit-intrusions.

If there be any force in this reasoning, we should hasten to adopt a more scientific and more humane treatment of the insane and of the victims of temporary dual personality.

Woodstock, Oregon, May, 1906.

